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INDIANS

AT WORK



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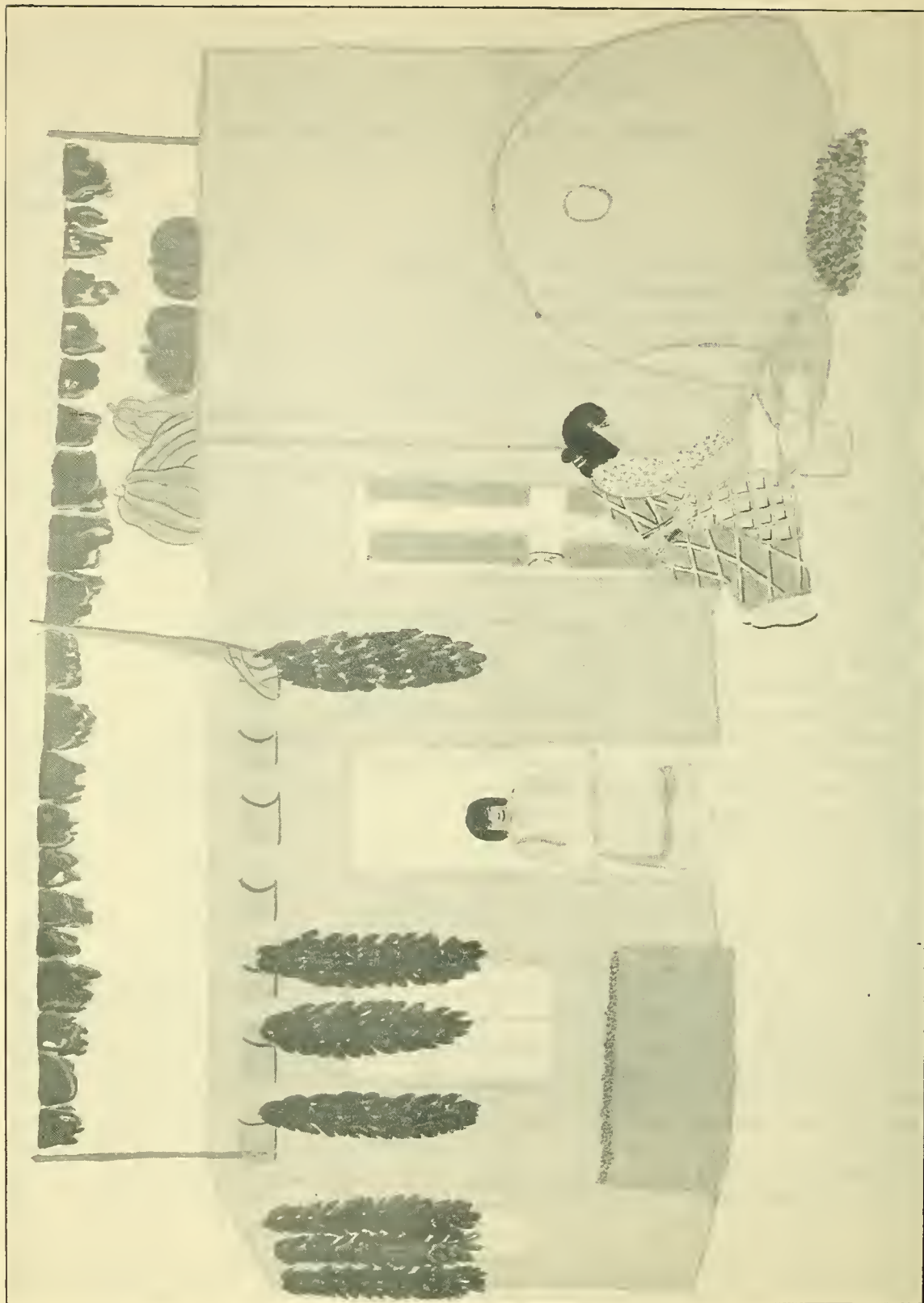
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HARVEST DRYING



A Painting By Pablita Velarde



• INDIANS • AT • WORK •

A News Sheet for Indians
and the Indian Service

• VOLUME VI • NOVEMBER 1938 • NUMBER 3 •

Because radio has supplemented newspapers, the recent news from Europe, with competent interpretation of it, has reached probably 95 of every 100 Americans. It has reached Indians in most places. The deeply troubling question: Can democracy live - can it hold its own - can it triumph? This question has been forced upon all our minds.

It is a question pressing in the thought of scores of Indian tribes because of the efforts they are making right now to achieve local democracy - and to make it live and triumph.

Viewing the five years past, in Indian enterprise, one can say that some - a good many - profound and brilliant achievements of democracy, and of better life through democracy, have been registered by Indian groups. There have been some failures, too - or rather, some attempts not successful to date. All in all, the Indians' record proves that democracy is one of the most powerful releasing and disciplining forces in human life.

Because of the dark shadow now being cast from agonized Europe over all the continents, three thoughts about democracy are here set down.

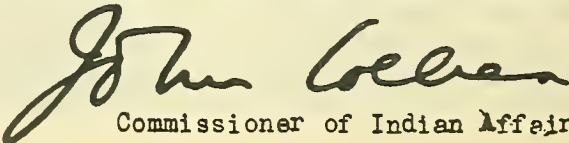
First. Democracy's eclipse in Europe is an eclipse under abnormal and transitory conditions. Amid universal war or imminent war the long-range values of life and society are submerged inevitably. Endemic armed conflict is not the condition under which democracy can succeed. But let us remember, too, that human life itself - economic existence - in the present world cannot long survive "endemic armed conflict." Europe's (and Asia's) armed conflict

will have to be resolved or else these peoples and nations will perish. Assuming that human life is to advance or even survive in these continents (which means that endemic war is to cease), then the present eclipse of democracy is to be viewed as a temporary fact - and not a fact caused by any inherent weakness of democracy.

Second. The permanence of democracy as a force in human life is not dependent solely on those ideals of political democracy which have moved many peoples through the last two hundred years. Democracy's achievements, we now know, date back thousands of years - far into the Stone Age. Ultimately, the pursuit of democracy is closely allied to the pursuit of religion. It is the attempt to draw into the work and pleasure of the community the whole endowment of each individual, in order that the community may live and the individual may live - may richly, greatly live. Now, for all the terror now hanging over the world, each of us really knows that human life on this planet is young, not aged or senile. We know that the race has only started to be run. Not a few more years, but a million years or many millions, are the future term of humanity on our globe. Such being the fact, let us be sure that the attempt to achieve democracy, which means depth of life, gladness of life, and goodness of life for all, will not be destroyed by any temporary disaster.

Third. Like everything else in the complex body and soul of man and of his society, democracy is a thing of structure - of mechanisms - and not solely a thing of feeling and will. Organization, experimentation, the gathering of knowledge through trial and error, the pursuit of adequate forms: in other words, social technology: these, and not only the pressure of the spirit, are essential to democracy. It is the Western Hemisphere, and peculiarly the United States, which in the years now upon us can still pursue democracy under conditions reasonably normal and favoring of success. Whatever we here are able to save and to improve of democracy, will be a saving and improving of the most important heritage of life for the whole of the future world.

So, returning to Indians. Democracy in a variety of forms is being pursued by many Indian groups with sustained earnestness, even passion, and is being pursued in the experimental spirit. It has produced, already, shining harvests, has made some Indian social deserts "blossom like the rose." The importance of this result to the whole future world (and regardless of the physical smallness of the Indian peoples) is more evident now (under the shadow cast from Europe and Asia) than it was five years ago, when the endeavor was started.


Commissioner of Indian Affairs

THREE AGENCY SUPERINTENDENTS SEEK RETIREMENT

Three superintendents have found it necessary to apply for retirement on grounds of physical disability: John E. Balmer of Turtle Mountain Agency in North Dakota; James B. Kitch of the San Carlos Agency in Arizona; and Lewis W. Page, Superintendent of the Choctaw Agency in Mississippi.

Mr. Kitch's retirement application has gone through the Civil Service Commission and is completed; at this writing the applications of Mr. Balmer and Mr. Page were still pending before the Commission.

Mr. Balmer, who is a member of the L'Anse Band of Chippewas, entered the Service in 1915 as assistant clerk at Tomah, Wisconsin. His assignments since then have been varied: he has worked at the former Wisconsin Winnebago Agency at Grand Rapids, Wisconsin; at Fort Apache, Arizona; at Fort Totten, North Dakota; at the Colorado River Agency in Arizona; at the Indian employment office in Phoenix; and at the former Leupp Agency in Arizona, where he became senior clerk in 1925 and superintendent in 1928. He later became superintendent at the Western Navajo Agency in Arizona; when the Navajo consolidation took place in 1934, he became superintendent at the Turtle Mountain Agency. In 1936 Mr. Balmer was severely hurt in an automobile accident while in the line of duty, receiving among other injuries, eight bone fractures. He has never entirely recovered, and has felt obliged to seek retirement. Mr. Balmer, whose real affection for Indians has shown itself at all his varied assignments, will be greatly missed in the event of his retirement.

James B. Kitch began Indian Service work in 1912. He has served as examiner of inheritance; superintendent of the Standing Rock School in North Dakota; was superintendent at Fort Peck in Montana; and transferred to San Carlos, Arizona, in 1923. There, under Mr. Kitch's vigorous leadership, the remarkable development of the San Carlos cattle industry took place. In 1923, when Mr. Kitch took office, the Indians' herd numbered 1,995 cows and 775 calves. At the end of 1937 their herd had grown to 31,643, and sales in that year brought the sum of \$309,200 to these Apaches.

Somewhat over a year ago, Mr. Kitch suffered a physical breakdown. While his condition has improved, he has not fully recovered, and consequently he has sought and been granted retirement. The Indian Service has lost an able and courageous administrator.

Mr. Page has had almost thirty years of Indian Service work. He taught school at Blackfeet, Montana, at White Earth, Minnesota and at Fort Berthold, North Dakota, where he transferred into the clerical field. He served as property and lease clerk at Tulalip, Washington, then as chief clerk; and as chief clerk at San Carlos, Arizona. He became superintendent at Fort Berthold, North Dakota, in 1926, and has also served as superintendent at Eastern Cherokee, North Carolina, and at Uintah and Ouray, Utah. In 1936, Mr. Page, whose health had for some time been poor, left agency administration work and became a CCC-ID supervisor with headquarters at Salt Lake City. In 1938 he became superintendent of the Choctaw Agency in Mississippi. Recurrence of ill health has prompted him to ask for retirement.

Mr. Page, like Mr. Balmer and Mr. Kitch, has had the warm affection and respect of the Indians whom he has served, and his retirement, if it is carried through, will be deeply regretted by his associates.

* * * * *

RECENT CHANGES OF ASSIGNMENT

The following changes of assignment have taken effect: Harvey K. Meyer, formerly Superintendent of the Colville Agency in Washington, becomes Superintendent of the Choctaw Agency in Mississippi, which is being left without a superintendent with the retirement of L. W. Page. Mr. Louis Balsam, Field Representative of the Commissioner, will take charge of the Colville Agency. Mr. E. R. McCray, formerly Superintendent of the Mescalero Agency in New Mexico, assumes the superintendency of the San Carlos Agency, Arizona, left vacant by the retirement of Mr. James B. Kitch. Mr. Henry L. Newman, formerly business manager of the Albuquerque and Santa Fe boarding schools under the United Pueblos Agency, becomes superintendent of the Mescalero Agency in New Mexico. John H. Crickenberger, formerly Chief Clerk at the Truxton Cañon Agency in Arizona, has been named superintendent of that agency.

* * * * *

HOW MANY SECOND-GENERATION INDIAN SERVICE EMPLOYEES ARE THERE?

It has been remarked that there are a number of people in the Indian Service who at least knew what they were getting into when they entered because they are the sons and daughters of former Indian Service employees. If those interested will write to "Indians At Work", a list of these second-generation employees will be compiled and published.

INDIAN WOMEN LIKE TO WORK TOGETHER

Anyone who has worked among Indians will say that Indian women retain their liking for doing their tasks together. This spirit of cooperation sometimes finds expression in civic, church or neighborhood clubs which undertake definite programs; frequently, however, it shows itself in spontaneous neighborhood gatherings for mutual help. The photographs on the following four pages show group activities among Indian women in various areas.



Sewing Circle At San Carlos, Arizona.



Choctaw Women Basket-Makers At St. Matthews
Church, McCurtain County, Oklahoma.



Arapaho Women In Clean Uniforms Prepare Tomatoes
For Canning In The Arapaho Cooperative Cannery
On The Wind River Reservation In Wyoming.



Oklahoma Seminole Women Quilting



Group Of Blackfeet Women, Montana



Sun-Drying Meat To Make Pemican At The Home Of
Mrs. Green Grass Bull, Blackfeet, Montana



Crow Indian Women Doing Beadwork,
Crow Agency. Montana



Mrs. Sippi, Well-Known San Carlos Apache, With A Young Mother And Her Twins



Spinning Class At Sequoyah Training School In Oklahoma



Women Of The Pueblo Plastering The Shop Built By The Schoolboys At Isleta Day School, United Pueblos Agency, New Mexico

INDIAN EXHIBIT AT SAN FRANCISCO WORLD'S FAIR NEARS COMPLETION

By René D'Harnoncourt,

General Manager, Indian Arts and Crafts Board*

Indians - Indians of today and tomorrow, seen against a background of yesterday, will be presented as part of the Golden Gate International Exposition which will open in San Francisco this coming February. This presentation of the Indian past will give to the public, it is hoped, a new understanding of the proud Indian heritage, and will give the living Indian a chance to prove that he is today the keeper of values which, if they were better known, could be an important contribution to modern civilization and the means of his finding a better place in the contemporary world.

To illustrate this purpose we give a brief account of plans for the exhibit:

The Hall of Indian History. Here the visitor will find displays and animated pictorial charts showing in a dramatic way where the Indian came from and how he developed his various civilizations. Large maps of the United States and Alaska will illustrate the generally little-known fact that there are at least six distinct Indian civilizations within the territory of the United States; and that these civilizations have such outstanding individual characteristics that their differences are more well-defined in many ways than those of the European nations. The six civilizations are the Fishermen of the Northwest Coast, the Seed and Root Gatherers of California, the Hunters of the Great Plains, the Woodsmen of the East Coast, the Corn Planters of the Pueblos, and the Navajo Shepherds. A large gallery will be devoted to each of these groups. We believe that a trip through the exhibit will reveal to the visitor the amazing variety and vitality of the arts and cultures of Indian America.

The Hall of the Fishermen of the Northwest Coast. From the cold light of the Eskimo Hall the visitor will enter a large dark room suggesting the sombre interior of the Indian houses of southeastern Alaska. It is lit by a reddish glow from a fire pit in the center of the floor. The room is alive with things: blankets of mountain goat wool, carved and painted chests, masks, paddles, implements for fishing and for war. All loom out of the darkness in the firelight as they were once seen in their original setting. There is a magnificent consistency in all this Northwest

* By request of Mr. George Creel, U. S. Commissioner for the San Francisco Exposition, the Indian Arts and Crafts Board has been designated by the Secretary of the Interior to organize and install this exhibit as part of the Federal Government's participation in the fair

Coast art. Everything in its design is alive; everything conforms to one great concept of man and nature. Spirits, men and animals are one powerful race, born and part of the dark coast woods of Alaska. The far wall of the room will be broken away, revealing the trunks of towering totem poles, and monumental grave sculpture in a diffused gray outdoor light.

The Seed and Root Gatherers of California. Next the visitor will enter the California room. Here he will find a large relief map of the state, covered from the coast to the Sierras with a network of fine baskets. These baskets will be placed in the exact locale where they are now being made, and will show the amazing variety and superb quality of an art that has developed further in California than in any other part of the country, and that gives the California Indians a place beside the great basket-makers of the world.

The Hall of the Hunters of the Plains. The California room widens gradually as the visitor progresses, and opens into the large hall of the hunter of the Plains. Here the ceiling is high; exhibits are arranged in low cases; the light is bright - everything suggests space. A large mural of a buffalo hunt, painted by an Indian artist, fills the main wall opposite the entrance. Plastic figures of hunters on foot and on horseback, their long, feather war bonnets and fringed garments actually in motion as though blown by the wind, are placed in such a way that they seem to be part of the mural. This mural is the keynote of the entire room, just as the Buffalo Hunt was the keynote of the Plains Indians' life. To gain his living, the hunter had to follow the buffalo herd over the great plains the year around, and every object that he made was planned to fit into nomadic life. He invented a movable house (the tepee), movable furniture of willow twigs, and made everything of pliable deer or buffalo hide that can easily be folded and carried about. He even designed all his patterns so that they show at their best when seen in motion. The buffalo herds are gone, but the traditional style born of the hunter's life still survives, as the contemporary art shown in this hall will prove.

The Hall of the Eastern Woodsmen. From the bright light of the Plains Hall, the visitor will enter the Hall of the Woodsmen of the East Coast. In this room, against the warm subdued background of native materials - bark and skins, rushes and sweet grass - will be told the tragic history of the eastern woodsmen. These tribes proved that they were able to adapt themselves to the white man's ways, proved that they could become useful citizens in the white man's sense, and were none the less ruthlessly crushed. A series of documents will tell of the statecraft of the Six Nations in the north, and of the great achievement of an illiterate Cherokee silver-

smith who invented a written language for his tribe: an achievement that enabled the Cherokee to reach a high level of literacy, write a constitution, form a government, organize their economic and spiritual life, only to be driven out in the end and pushed into the wilderness because gold was discovered on their own land.

The Hall of the Pueblo Corn Planters. In contrast with the East Coast tribes, the old Indian order survives today among the Pueblos almost without compromise. Corn is still the basis of Pueblo existence, and the circular Pueblo room will show how the whole economic and spiritual life of the Pueblos revolves around it. The room is divided into four sections corresponding to the four main phases of the corn cycle - sowing the corn in spring, the green corn in summer, the corn harvest in fall, and storage of the corn during the winter. Displays of pottery, weavings and basketry, and an Indian mural around the walls depicting ceremonial dances, will all be shown in their relationship to the corn cycle.

The Hall of the Navajo. The last exhibition hall - that of the Navajo - shows the amazing power of a nomad group who took in lordly manner whatever seemed good to them of the work of their neighbors, and of the white man, to build up what is today one of the strongest and most vital Indian civilizations in the United States. In this hall the visitor will be led from displays that show the old Navajo blanket against its primitive setting of sky and mesa to a display of contemporary Navajo silverware that finds its perfect setting in a modern all-metal room.

* * * * *

Displays of smaller tribal groups not mentioned here will be scattered through the galleries, and all these exhibits will lead up to a presentation of the contemporary Indian. The halls will be laid out in horseshoe form around a courtyard where members of various tribes will display their wares for sale. Artists and artisans will be on hand to demonstrate and explain the various techniques of Indian handicrafts. Dozens of tribes, Indian cooperatives, Indian arts and crafts clubs, are right now at work all over the United States preparing the craft work for this market. It is of the utmost importance that the tribes themselves have taken the responsibility of providing this market with the finest wares they know how to make. In connection with this market, we will also demonstrate that Indian art is not savage art. Model rooms will show how effectively fine Indian products blend with contemporary backgrounds, contributing new color and new forms to any modern home.

No presentation of the American Indian is complete without his dances. Dancing and chanting are part of all his social and ceremonial activities, and represent possibly the purest expression of his civilization. The variations between Indian cultures become just as apparent in their dances as in their arts and crafts.

An extensive program of dances is therefore being prepared that will supplement and accentuate the picture of Indian life and culture which this exhibit aims to present to the public.

* * * * *

SAMUEL M. DODD LEAVES INDIAN SERVICE FOR BUDGET BUREAU POST

Will Be Replaced By W. Barton Greenwood, Jr.

Samuel M. Dodd, chief budget officer in the Indian Service, has left the Service for a post in the Bureau of the Budget. In his letter of resignation to Mr. Collier, Mr. Dodd said:

"I leave the Indian Service with many regrets. I entered it as a stenographer in Oklahoma in 1916, and transferred to the Washington Office on April 1, 1917. During this more than 22 years' association with the problems of the Indian Service I have become convinced that there is no agency of the Federal Government which presents more interesting or challenging problems. I am happy to have had an intimate association with these problems for the greater portion of my employment in the Service."

Commissioner Collier replied:

"Yours of September 24. And the day after tomorrow is your last day over here! I believe you already know what our feelings are. Not only to me, but to the whole office have you been 'the shadow of a great rock in a weary land.' I do not expect ever to be able to fully replace you. Your choice is the right one, and our view must be that service to the government is more important than service to any one bureau or department, no matter how much we may care about our particular bureau. We are compensated by the fact that you really will not be moving out of our field but rather into a wider field which includes ours, so that the contact with you really will not be interrupted. Mr. Zimmerman, I know, would join in all I am saying."

Because of his experience in fiscal and budget matters, W. Barton Greenwood, Jr., who has been serving as Chief of the Fiscal Division at Washington, has been selected to fill Mr. Dodd's place.

WATER, ALFALFA, AND CATTLE

By Erik W. Allstrom, Enrollee Program Supervisor
CCC - Indian Division



May first, and the last of the Papago Reservation "charcos" was about dry. A couple of calves slopped around in the thick, soupy liquid, which was cooling, even though it could not be drunk. In the thin shade of the parched mesquite trees a few scrawny cows suckled their calves while they themselves wobbled on weak, uncertain legs. With the water gone, the end was not far off, even though the supply of dried-up grass was still sufficient for some time, perhaps until the July rains.

Fifteen miles away across the blistering Arizona desert, a fifty-thousand-gallon tank ran full from a deep well, both installed by the Indian Division of the CCC. Here no cattle at all could be found, because last winter's rains had been so scant that little spring grass had come. There were no general rains over the area. There were not enough wells driven to supply permanent water where there was grass, though there was plentiful grass near many of the charcos.

"Charco" is the Spanish word for "puddle", and around some of these, long dried-up, were carcasses of fine quality Hereford cattle. When the charcos dried up, the cattle had not the strength sufficient to walk to the permanent water supply and back to the grass. So they died in their tracks.

An idea came into being. Why not develop a cooperative agreement with the Pimas, a hundred miles to the north? The Pimas

grow alfalfa on lands irrigated from the Gila River Project, but have no cattle. Congress had authorized that there be developed some forty thousand acres of land along the lower Gila River, much of which has been planted to alfalfa. If only



the dying cattle from the Papago Reservation could get to the fine Pima feed and water, it might be possible to benefit both tribes materially.

The agreement was made. Grazing charges ran from three to six cents a day per animal, according to size and condition, to be paid after the sale of the fattened animals. The animals were transported by truck to the Pima Agency. A number of the weakest died on the way, but more than three hundred reached the pastures, and headed straight for the water in the irrigation ditches. For fully ten days some of them stayed in the ditch, foraging only on the alfalfa on the banks that could be reached from the water. They had never in their lives before seen so much water.

After a month the younger cattle had made a most remarkable comeback. They were sleek, but not fat. In two months only the older animals were still thin enough to count their ribs. While they were not prime, most of the lot were ready for sale.

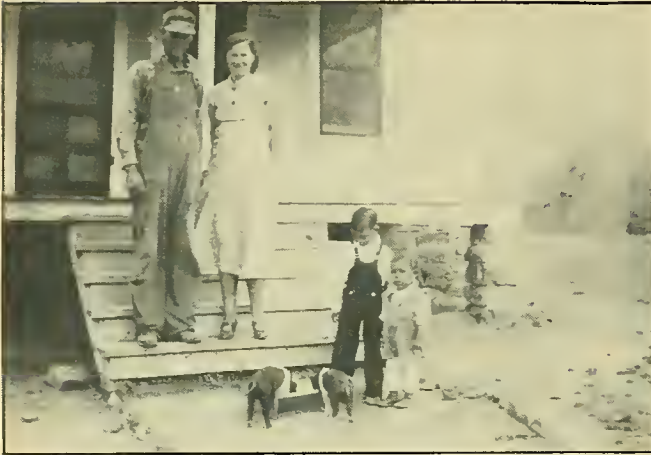
This experiment has been a demonstration of the value of range-feeding cattle until the spring forage and water is about gone, then transferring them to irrigated pasture for fattening before sale. It marked another step toward cooperative cattle production by Indians.

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COVER PHOTOGRAPH

The photograph on the cover shows the wheat harvest in the Flathead country, Montana.

FOSTER HOME PLACEMENT OF INDIAN CHILDREN IN OKLAHOMA



Gilbert and Chester Pope, Choctaws,
Who Live With Mr. and Mrs. Cantrell
At The Indian Resettlement Project
At Wilburton, Oklahoma. Their Pet
Pigs Are Shown In The Foreground.

The care of homeless Indian children, who have been orphaned or whose parents are unable to care for them, is one of the recurring problems of the Indian Service. Especially is it a problem in the case of children too young to be sent to boarding schools. Foster home placement gives a chance for a normal and happy home life. In Oklahoma, an arrangement has been worked out through which the Indian Service cooperates with the state in the care

of these children. The cost is being met from state funds, and the preliminary study and follow-up work necessary to place children wisely is being arranged cooperatively between the Indian Service and the Child Welfare Division of the Oklahoma State Department of Public Welfare.

The method of placing children is this:

Children thought to be in need of home care are reported to the superintendent - perhaps through a neighbor, or an employee. The need is studied by the Indian Service social worker, educational field agent, or other available worker, and a full report is made, through the superintendent, to the State Child Welfare Division. This division checks the need and works out plans for the care of the child.

The Indian Service personnel have prepared a list of eligible homes for these needy children. Homes suggested are inspected by members of the State Child Welfare Division, and those found satisfactory are approved as boarding homes. In some parts of Oklahoma, especially in the east where many Indian families live on scanty incomes in extremely poor houses, it has been difficult to find fami-

lies whose housing conditions are acceptable, even though the proposed foster parents want the children and would do their best to care for them. New houses built under Resettlement projects, such as those at Wilburton and Colony, Oklahoma, have made improved housing facilities possible for a number of Indian families, several of whom have been accepted as meeting requirements for the care of foster children.

Approximately fifteen children have been placed with families living in homes built under new housing projects. Brothers and sisters are kept together as far as possible. The supervision of the children in foster homes is the responsibility of the Indian Service social worker; the cost of home care is paid by the state. One social worker reports that a new community of this type furnishes "an ideal background for these Indian children. They have the advantage of Indian community life; they have space, fresh air, comfortable homes, and can enjoy real farm life. When they reach school age they can attend the local public school with other children in the community. The houses have four rooms; therefore the children, as a rule, can have a sleeping room of their own. They are fed at a minimum expense from the farm produce raised by the foster parents on their local farms. The money paid for the care of the children is a valuable aid to the new settlers, who need surplus cash to supplement their farm incomes during the early developmental stages of the project."

* * * * *

INDIAN COUNCIL FIRE AWARD FOR 1938 WON BY MARK L. BURNS, CHIPPEWA

Mark L. Burns, Superintendent of the Consolidated Chippewa Agency in Minnesota, was presented with the Indian Achievement Medal for 1938, sponsored by the Indian Council Fire at its annual American Indian Day observances on Friday, September 23, at 32 West Randolph Street in Chicago. The presentation was made by H. E. Wilkes, Choctaw, president of the organization.

A majority vote of the Award Committee conferred this distinction on Mr. Burns.

The Reverend Philip F. Gordon, Chippewa, journeyed from Centuria, Wisconsin, for the occasion, and was the principal speaker. Frank Smart, also a Chippewa, came from Odanah, and presided at the opening ceremony. Scott H. Peters, Assistant Indian Employment Agency, a Chippewa, came from Milwaukee, as did Lewis Marksman, from Odanah, and there were many Chippewa residents of Chicago in the audience.

THE YAKIMA TRIBAL CREDIT COMMITTEE TAKES STOCK OF ITS WORK

By Philip Olney, Secretary, Tribal Credit Committee,

Yakima, Washington.



Credit Committee Inspecting Team Purchased By Jason Sam And Discussing With Him His Farming Plans

In the early part of 1937, \$25,000 was set aside from Yakima tribal funds to be used by the Yakima Indians for loans of various kinds, especially for the purchase of farm equipment, seed, livestock, etc. At first the council decided to act as a loan committee itself; later, however, on the advice of the Indian Office, the council set up a committee of three to take the responsibility for this work. Moses Sampson, Frank Totus and Philip Olney were chosen as members of the Yakima Tribal Credit Committee.

At its first meeting last December, 22 loans were considered; loan applications continued to come in during the spring, on which the committee acted promptly.

After the loans were out, the Committee felt it wise to check up on the use of the money lent. Together with Superintendent M. A. Johnson, Mr. W. S. Murdock, our extension agent and Mr. R. E. Hanson, Farmer, accompanied by Mr. Ralph S. Bristol, Supervisor of Extension Work, we made a tour of inspection to homes of Indians to whom loans had been made. Here are a few examples of what we found. We have been careful not to pick just the best ones, but to give a real picture.

With his loan of \$500, Jason Sam had purchased a team of horses, a mowing machine, plow, harness, disc and forty dollars' worth of seed grain. His crops were growing nicely and we felt that he seemed genuinely interested in developing his place as well as possible.

Some of the places visited were being run by Indian women. Alice Shuman Colwash, for example, had received a loan of \$350 for drilling a well. At the time of the committee's visit, the well had been drilled and was operating satisfactorily.

We next visited a farmer who had been granted a \$205 loan with which he had purchased harness, seed and poultry. He was not at home, but his crops were planted and were making a good growth. However, we had reports that he had been drunk on several occasions and it was decided to withhold the balance of the loan pending an investigation of his conduct by the superintendent.

The home of Michael George was visited, who had been granted a loan of \$350 for the purchase of a team, harness and seed grain. His crops were growing well and one of his team of mares had a colt.

At our next stop, the borrower had arranged a loan of \$380 for the purchase of a team and mowing machine. He was not at home and we were advised that he had been spending practically all spring on the range conducting a wild horse round-up. A Japanese was operating his place, apparently on some sort of share-crop basis. The committee recommended that the entire loan be held up until such time that the borrower could appear before the committee at one of its regular meetings and make a full report as to just how his place was being operated.

The next place visited was that of Seepum Emeunot, who had a loan of \$405 approved to purchase a team and a plow. Moses Sampson advised that this lady, although old, was a hard worker, and we felt that she would undoubtedly be able to make a success of her farming.

The last place visited was that of Thomas and Isaac Albert, who had secured a loan of \$425 for the construction of a home. It was found that they had arranged to purchase a small home from the local school district and move it on to their place at a total cost of \$410. It was a very nice four-room house and the committee felt satisfied with the arrangement.



Joe Chavely And The Yakima Tribal Credit Committee

A total of 38 homes were visited during the two days of the tour. We felt that the trip was very much worth while in giving us an insight into the loan program.

Speaking from our experience so far, I would say that as a whole, the use of the loans was very good. Also, I believe that the credit committee has worked in general to the satisfaction of the tribe. The appointment of so small a committee was looked upon with some skepticism at first, and some members felt that it was a bad move to entrust such a large sum of money to only three members. Indeed, we had many serious discussions among ourselves and with the superintendent, and our first decisions were somewhat backward for fear that we might overstep. As the work has gone on, however, we have become more familiar with our duties and we have met with no criticisms from the council or from the tribe as a whole, so far. We have worked in harmony with Superintendent Johnson, to whom we owe thanks for his advice, and also with others of the agency staff.

* * * * *

WELL-KNOWN STANDING ROCK SIOUX DIES

Robert Higheagle, well-known Sioux leader at Standing Rock Reservation in North Dakota, died September 21 at the Agency hospital at the age of 65. During his long and varied career, Higheagle had been a teacher, an interpreter, and an Indian judge.

From the Sioux County Pioneer Arrow.

WESTERN SHOSHONE GIRLS RID RESERVATION OF 2,000 BUSHEL
OF MORMON CRICKETS

By Harold Smith, CCC-ID Foreman In-Charge

Western Shoshone Agency, Nevada



The Spraying Is Done With
Hand-Propelled Spray Guns.



Metal Barrier Traps In Which
Crickets Are Caught And Burned.

There are 2,000 bushels less of mormon crickets this year on the Western Shoshone Reservation in Nevada.

The CCC-ID Indian Division and the U. S. Biological Survey together worked out a cooperative project to eradicate this pest, and, beginning in May, fifteen hundred acres of reservation land were treated with hand-sprays (see photograph above). Sixteen local Indian girls formed the crew. Two thousand bushels of the crickets were scooped up and burned in metal traps.

Mr. Herbert Holly, himself a local Indian, was CCC-ID leader on this project. Both he and the U. S. Biological Survey representative testify as to the capable handling of their jobs by this crew of girls.

* * * * *

CENTURY-OLD PETITION FROM SAN JUAN PUEBLO, NEW MEXICO,

ASKED RELIEF FROM OPPRESSIVE CONDITIONS

Through the courtesy of a reader, Mrs. Ina Sizer Cassidy, who is State Director of the Writers' Project of the Works Progress Administration in New Mexico, we reprint a Pueblo document more than a hundred years old - Archive 1367, dated October 11, 1821. In it, the Indians of San Juan Pueblo petition Commander General Garcia Conde to remedy various oppressive conditions. A marginal note indicates that the petition was granted and orders that the acting Governor of New Mexico shall see that the Indians' wishes are complied with.

The document was translated by J. M. Martinez and edited by Claribel Fischer Walker. The petition follows:

We, the inhabitants ("Hijos": literally sons or natives) of the Pueblo of San Juan de los Caballeros, with the greatest submission and respect due your Excellency, have come to appeal to your merciful heart and upright justice concerning a proclamation which has been read to us which states that the lands of the pueblos should be decreased. We are among these and the land we own is so little that it does not make a league in any direction, for thus it was ordered by the ancient kings and we have been obeying it because we have been such loyal subjects, more so than the other pueblos who won a full league. For that reason he (the King) made us "Caballeros" (knights or gentlemen) rather than those of the other pueblos, for the other pueblos were subdued by force of war and we (submitted) of our own volition, for which action the King designed to bestow upon us this boon (literally, these merits).

Hearing the order of reduction we appeal to your Excellency, as you are second in authority to the King. From another direction, another encumbrance has been added to us for the last year; which is, that we have to pay the first fruits of the harvest (primicia), not only the farmers, but even the widows who are in distress, who have become residents in order to have aid and help in their maintenance, and who have been removed by Father Sanchez. That however, we consider because the Father is very avaricious.

We have recently returned from Durango from the tribunal of the Ecclesiastical Judge who has seen fit to decree that they remove it for us and to remedy other injuries prejudicial to us that come under his jurisdiction, and to show your Excellency those

which appertain to you to remedy if you should find it advisable. For that reason we make known to you the thing that is oppressing us, and (from which) the King in his decrees protects us.

We also want to make known to you that the Temple was paid for by us from the foundation to the roof, as were the vestments, sacred vessels, bells and the rest of the things needed to celebrate mass; and with all of these just rights, for the last year our dead have been buried outside the church. This is only done to those who have no means and those that are wealthy are buried inside. Whence is it decreed that he who is poor shall cease to love the Temple? Because we all built it together and following that idea the Union will end. The cemetery has been frozen for six months and cannot be dug and when it can be, he who is buried outside will be ill-judged. We seek religion, unity and tranquility, wherefore may your Excellency decide whatever is proper. Now therefore:

We humbly ask your Excellency to heed our petition, in which we shall receive mercy and justice.

At the feet of your Excellency,

Jose Manuel Archuleta, Alcalde
Juan Lujan
Juan Pedro Archuleta, Captain of War,
Antonio Cata, General
Santiago Ortiz
Juan Isidro Chavarria

* * * * *



The design at the left is from a collection of block linoleum prints cut by the pupils of the Federal Indian School at Hydaburg, Alaska. The designs represent a conventionalization of animals significant in their tribal symbolism. Note the repetition of the eye form in many portions of the design.

THE AMERICAN INDIAN SIGN LANGUAGE

By John P. Harrington, Smithsonian Institution

(Note: This is the concluding part of an article on the American Indian sign language. The preceding parts have appeared in the issues of March, July, August, and September 1938.)



A Brief Culmination To A Long-Held Plan

It has been related in the September issue how Major-General Hugh L. Scott, then almost eighty, got a bill through Congress for motion filming the American Indian sign language and convened at Browning, Montana, a council of fourteen Indian sign-users representing nearly as many northern tribes of the Western Plains Area. Three and a half days of actual and active photography marked the brief culmination of half a lifetime of dreaming of being the first to film signs, and of months of active participation in politics, interviewing, and letter-writing in direct arrangement for the council.

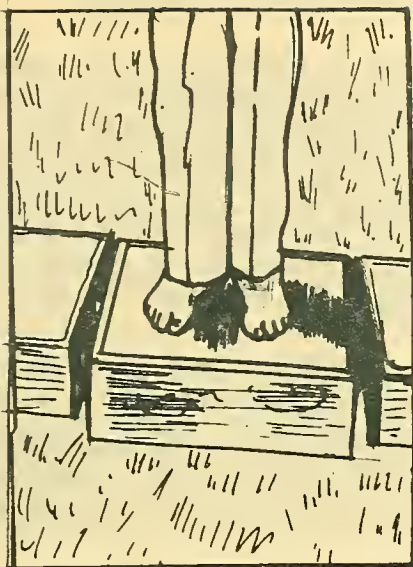
Augmenting The Scott Material On Signs:
Richard Sanderville, John G. Carter,
And Paul D. Hellyer At The Smithsonian
In Washington. (See Page 28.)
(Photo Through Courtesy of Paul D. Hellyer.)

Footprints In Cement

Richard Sanderville, Blackfeet interpreter, proposed at the Browning Council that cement blocks be prepared for making footprints of the council members, and that thus a record be started toward a permanent memorial of the occasion. Board molds of about twenty inches square were built for casting some fifteen blocks of cement. It was insisted that the feet be bare, except in the case of General Scott, who was allowed to stand on his cement block with military hobnailed shoes on. Bitter-root Jim was the first to mount a block, where he remained for a long time perched, like a dignified rooster about to crow, while the cement was hardening about his toes. The blocks are now stored in the



Bitter-root Jim, Flathead
Medicine Man, Member Of The
Blackfeet Sign Council.



Participants' Footprints Recorded In Cement At The
Sign Council At Browning, Montana.

basement of the Blackfeet Agency office.*

It is hoped by Mr. Sanderville to commemorate the council by placing these footprint blocks in a circle to mark the exact site of the council tipi and the definite placement which each occupied in the tribal circle. The plan includes the setting up of a small circle of stones at the center of the commemoration circle to mark the location of the fireplace, while sticks of petrified wood would be used to imitate the fire. Mr. Sanderville has kindly drawn for me a round plan of the proposed monument with tribal seats indicated, and a copy of his diagram is reproduced on the page following.

Introduction, Translations And Explanations Added To Silent Film

Sound recording was still in its comparative infancy even in 1930. The two reels taken at Browning, comprising 1,841 feet, were not accompanied by any sound recording, and in fact, no sound equipment was taken to Browning, the idea having been from the first to have the sound added by General Scott at some later time. A sound introduction was, of course, also lacking.

* I was curious to know whether the much more famous collection of footprints - that of motion-picture celebrities in the forecourt of Grauman's Chinese Theater in Hollywood, California - or the sign council footprints, came first. I am informed by correspondence with Mr. Sid Grauman himself, manager of the theater, that about ten days before the theater's opening in May 1927, the idea for such a collection came to him, just as the cement was hardening. He rushed to a studio and persuaded three prominent actor friends - Douglas Fairbanks, Mary Pickford, and Norma Talmadge - to come to the theater and make their handprints, footprints, and signatures in the stiffening cement. Thus this famous collection, now representing about fifty celebrities, did, in fact, antedate the sign council footprint record.

I must add here that General Scott's voice was not considered ideal by experts for recording. Because of his age, his breathing was heavy and his voice weak; at times he faltered. The sound recording could be very much improved. Mr. Raymond Evans tells me that he has considered replacing the Scott sound recording with a superior voice. Certain sequences, as for instance the Bitter-root Jim story, should have General Scott's voice replaced to make the story conform to the corrections of Mr. Sanderville.

In sum, the sign language filming consisted of two reels taken at Browning at the sign council, to which General Scott's voice was added later in Washington; and six reels of silent film dictionary made by General Scott in Washington. What happened to this material?

Diagram illustrating the 12 months of the Chinese zodiac, arranged in a circle around a central fireplace. The central text reads: "Fireplace" and "(circle of stones with petrified wood at center)".

The zodiac signs and their corresponding English names are listed clockwise from the top:

- Rat (Major General Hugh L. Scott)
- Ox (Mountain Chien Pienan)
- Tiger (Bitter-root & Lin)
- Rabbit (Lone Wolf)
- Dragon (Strange Land)
- Serpent (Western Grayhound)
- Horse (Rides Black Horse)
- Goat (Rides Black Horse)
- Monkey (Lone Wolf)
- Rooster (Lone Wolf)
- Dog (Lone Wolf)
- Pig (Lone Wolf)

Plan Of The Contemplated Sign Council Memorial.

A Sign Film Dictionary Is Partially Completed By General Scott

It was General Scott's intention not only to add sound to the Browning films, but also to produce a sign language film dictionary, also called a sign language cinematic dictionary, of thirteen hundred signs of his own gesturing. Unlike the addition of the soundtrack, which was completed, the film dictionary was never completed, but was dropped because of lack of funds and because General Scott was pressed by other matters. Something less than four hundred signs, or only three-tenths of the total contemplated, were produced.



General Scott Making His Sign Dictionary.

The famous chair used by Secretary of Agriculture James Wilson for sixteen years under Presidents McKinley, Taft, and Roosevelt was trundled out at the old studio for General Scott to sit in while he made the signs for the film dictionary.

In making the sign dictionary, each sign was led off by a title, and an average of fifteen or twenty feet of film followed to show the making of the sign. The entire section of the dictionary which was completed comprises six reels - 4,754 feet. Less than four hundred signs are shown at all. This film was not accompanied by a soundtrack.

The film dictionary was classified according to subjects as, for example, birds, plants, etc. Only under these groupings is the alphabetic order used. The most valuable signs, perhaps, are those referring to place names. Among amusing signs we may mention those referring to the Negro as a black white man, and to the monkey as a long-tailed white man.

General Scott Dies Before Completion Of Work

Becoming aware that because of the depression it would be difficult to get a second appropriation bill through Congress, General Scott appealed to the Smithsonian Institution for aid in completing his film dictionary. He made the proposition that he would, himself, gratis, supervise the production, that his son would do the camera work, also without compensation, and the only expense necessary would be the purchase of the blank film. No action was taken and General Scott died soon after, at the Walter Reed Hospital in Washington on April 30, 1934.

Richard Sanderville Adds To Scott Material

Soon after the death of the General, the Bureau of American Ethnology, Smithsonian Institution, under the direction of its chief, Mr. M. W. Stirling, took up the matter of continuing work on the film dictionary. It was arranged to bring Richard Sanderville, well-known Blackfeet guide, interpreter, and member of the sign council, to Washington, D. C., to check on and augment the Scott material. It has been stated that General Scott had proclaimed Mr. Sanderville as the man who first taught him the sign language. This is probably an error, although the General undoubtedly learned much from Sanderville.

Mr. Sanderville started work in Washington, D. C., at the Smithsonian Institution in June 26, 1934, just two months after the death of General Scott. The work in Washington was placed by Mr. M. W. Stirling under the immediate supervision of Mr.



The Drawing Above Shows The Three Sign Council Tipis Erected About 250 Yards South And A Little West Of The Blackfeet Agency Office At Willow Creek, In The Government Square, In Fall Of 1930. The Large Central Tipi Was Used For The Sign Council Meetings. The Indian Sign Council Members Are Depicted Standing In Front Of The Tipis.

John G. Carter, long an expert in Blackfeet ethnology, and of Mr. Anthony W. Wilding of the Bureau of American Ethnology. Mr. Paul D. Hellyer was the photographer (see the illustration on page 24).

Before Mr. Sanderville arrived in Washington, the Scott card catalog of 1,725 cards of the sign language was obtained from Mrs. Scott. Because of scanty funds, it was decided not to make regular projectable motion-picture film of the signs, but to take only the high spots, as it were, of each gesture sign by turning the motion picture camera with extraordinary slowness. This is known to technicians as still photography with a motion picture camera. One complete revolution of the crank turns the reel to a new frame.

On the lawn near the Smithsonian Building a blackboard was set up for the writing of sign titles, and Mr. Sanderville was seated in a chair before it. The wording of the sign was written on the blackboard, and the sign was then enacted by Mr. Sanderville, while Mr. Hellyer slowly fed the film through the camera. Such a record cannot be projected, but serves all purposes for study and preservation.

The Scott cards above referred to were made the basis for this work, although the Scott film dictionary was also projected for Mr. Sanderville's study while he was in Washington, and was corrected by him through the method of making annotations on it. Of the 1,725 Scott cards examined (and they were evidently the same ones which Mr. Milburn L. Wilson found the General looking at in 1919, as related in the September issue), 935 cards were rejected as being obsolete, undecipherable, of purely local interest, or as already being contained in General Scott's film dictionary.

The balance, consisting of 790 cards, were furnished with film frames recording the exact progressive making, and Mr. Sanderville furnished ten additional signs. Mr. Sanderville also furnished, recorded in the same way, three texts: an



Interior View Of The Central Tipi Showing The Sign Council In Session. General Scott Is Seen Occupying The Seat Of Honor, Which Is The Westernmost Seat, Straight Opposite The Eastern Door, And Which Always Has A Buffalo Skull Planted In Front Of It. The Usual Circle Of Stones Is Seen Around The Central Fire.

Indian love story; buffalo hunt; and the story of the transfer of the painted lodges. He worked June 26, 1934 to July 11, 1934, inclusive, finishing meticulously the task to which he was assigned.

General Scott Never Finished His Filming Of The Sign Language And Never Published It

General Scott did not finish, and never published, his work. It is, however, a consolation to consider that his film recording was in part realized, that he fulfilled his dream of being the first to do this, and that the Government has on file copious film records of the American Indian sign language for posterity. General Scott's brother, Professor W. B. Scott of the Department of Geology, Princeton University, writes me: "It was a great disappointment to us all that my brother was never able to finish his planned work on the Indian sign language."

General Scott's Widow Sends Material June 1938

Manuscript and early photograph material of great interest was sent to the Bureau of American Ethnology by Mrs. Scott in June 1938 (see, for instance, the illustration of General Scott and Buffalo Bill in the September issue). The material delivered in June 1938 contained, however, no films or other data on the sign language.

* * * * *

The Sign Language Still Of Value To Whites And Indians Alike

So our material on that marvelous inheritance, the American Indian sign language, ends. Before concluding, I want to make an observation: it is not dead, although the number of its users has declined. It is rich and vivid: it is full of color and pithy expressiveness. In the American Indian sign language I see possibilities of direct help to English style and of inherent psychological values secondary to none.

I N D I A N S I N T H E N E W S

The following two items are both from the Carson City (Nevada) Chronicle of September 16.

The Indian CCC

Whenever the Civilian Conservation Corps is mentioned it is the natural assumption that the enrollees are necessarily white youths. Such is not the case, however, as the CCC has an estimated 30,000 Indian enrollees who have made an enviable record in the few years the vast civilian army has been in existence.

You don't have to look beyond Nevada to see what the Indian CCC has done, because right in our own state are evidences of developments accomplished by the Indian youths.

The Indian boys are being trained to make better livings and become better citizens. The path to future independence lies in the training they receive, and that is where the CCC comes in. In the few short years the Corps has been operating, Nevada Indian enrollees have, among other things, constructed enough fence to run from Carson City to Elko, planted hundreds of trees, reseeded desert lands with pasture grasses and developed water on desert wastes. To the average white enrollee the CCC means just another job, but to the Indian it is his go-ahead signal for security in later life. He learns while he works and he works all the harder because he feels the land is his own.

An example of the work being done by the Indian CCC is their motorized camp, consisting of ten fully-equipped trailers. Believed to be the first of its kind in the United States, the Nevada Indian CCC devised the scheme whereby camps could be movable instead of tearing them down and reconstructing them at another location, as was the former practice. The portable camp, with its trailers, has the most modern equipment, including even a radio station.

The Indian Division of the Civilian Conservation Corps has more than justified its existence.

.....

Portable Camp Of CCC To Pass Through City

The new, up-to-date motorized equipment of the Indian Division of the Civilian Conservation Corps, under construction for

several months is scheduled to pass through Carson Monday en route to Summit Lake in Humboldt County.

Ten modern trailers, pulled by trucks, will form the vanguard of the procession. In addition, there are a number of pickup trucks, an ambulance and private cars for the supervisory personnel.

The motorized equipment is the first portable CCC camp in the United States, and it is believed that similar units will be placed into operation in the near future.

Approximately thirty Indian enrollees comprise the camp, which will move from place to place at the conclusion of their work. Included in the camp are sleeping cars, complete kitchen and dining cars, an ice house, an office, which has a radio station, and shower baths.

The project was supervised by Frank Parcher, a project manager in the Indian Division of the CCC. A Carson City boy, Jay Robinson, Jr., was the carpenter-foreman for the job and aided in the construction of the unique equipment. Willis Rowe is in charge of the camp and is assisted by William Joaquin, Jr.

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LANDS RESTORED TO SOUTHERN UTES

On September 14, by order of the Acting Secretary of the Interior, and under authority of Section 3 of the Indian Reorganization Act, approximately 200,000 acres of land were restored to the Southern Ute Reservation in Colorado. Colorado members of Congress have voiced approval of this specific restoration. This land, formerly a part of the reservation, is what remains of an area of nearly 15,000,000 acres ceded to the Government in 1874 and 1880 and opened to homestead entry. The 200,000 acres, still undisposed of after being opened to homestead entry for 33 years, was urgently needed for grazing land by the Utes; and since they had accepted the Indian Reorganization Act it was possible to restore the remaining area to the Ute Reservation. By the terms of Public No. 574, passed by the last Congress, an area of some 4,000,000 acres, then also undisposed of, cannot be restored to Indian use, but is being administered under the Taylor Grazing Act.

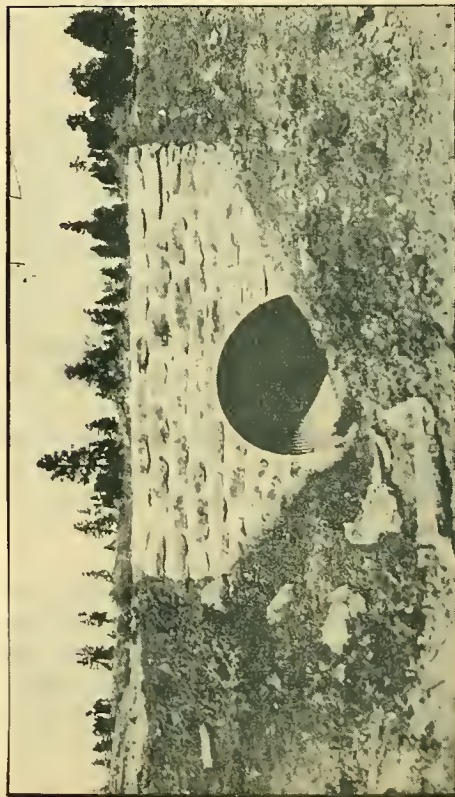
Existing lands of the Southern Utes had been seriously damaged by overgrazing. Restoration of this 200,000 acres, however, will make it possible to ease pressure on their damaged range and eventually to build up the Utes' livestock industry to a scale which will make self-support possible for these Indians.



Timber Lake Reservoir



Apache-Built Masonry Headwall On Truck Trail



Bridge On Truck Trail Under Construction



Finished Truck Trail

TRAIL BLAZING ON THE JICARILLA

By W. J. Enbom, Production Supervisor, CCC-ID

Jicarilla Agency, Dulce, New Mexico.

When Emergency Conservation Work was first started on the Jicarilla Reservation back in 1933 it was looked upon by the members of the tribe as a means of earning forty-five dollars per month. During the five years since 1933 these same men have come to realize that the aims of "Washington" go much deeper than merely providing work and the issuing of pay checks.

There has been a new consciousness born here of the necessity of preservation of the reservation's natural resources. The foundation laid during the last four or five years may be likened to a period of trail blazing which makes possible greater accomplishments in the future. There are today dozens of Apaches who are capable of taking charge of improvement projects, such as fence building, bridge and truck trail construction, reservoir construction and range improvements.

Unmistakable signs of progress are shown by the wholehearted acceptance of self-government, the establishing of a co-operative store, the willingness to carry out a well-balanced livestock and range program and the general acceptance of conservation policies. The physical improvements on the reservation have been remarkable. But the quickening understanding of progressive policies and the realization by Apaches that the Jicarilla people are an integral part of the United States and its problems are even more gratifying signs of Apache progress.

* * * * *

J. C. MORGAN ELECTED NAVAJO COUNCIL CHAIRMAN

At the Navajo Tribal Council elections, held September 24, J. C. Morgan won a clear majority for the post of council chairman with 7,927 votes, and Howard Gorman the post of vice-chairman. In eleven communities it will be necessary to hold a second election since none of the candidates for the post of delegate received a majority. This second election, which has been called for October 22, will not, however, affect the choice of chairman and vice-chairman.

GOOD STOCKRAISING PRACTICE AS WELL AS STOCK REDUCTION
ESSENTIAL TO SUCCESS IN NAVAJO FUTURE

Chee Dodge, venerable Navajo stockman, and a past chairman of the Navajo Tribal Council, sent recently to Commissioner Collier an earnest and thoughtful letter in which he raised various questions as to the problem of the Navajos' future. Commissioner Collier's answer is quoted below:

* * * * *

September 8, 1938.

Dear Mr. Dodge:

In your letter of August 30, you raise a question of vital importance. You ask how Secretary Ickes and I will meet the problem of enabling the Navajos to make the right kind of a living during the period when the livestock of the Navajos is adjusted to the carrying capacity of the Navajo range - 560,000 sheep units. It is a good question. It has been before us ever since 1933. At that time it was believed that the adjustment of the Navajos' livestock to the carrying capacity could be accomplished in three years and that the vast expenditures contemplated by the Government for range improvement, water development, road building, erosion control et cetera, would more than make up the temporary decrease in income from livestock during the adjustment period.

That was five years ago. Since 1934 there has been no reduction in the number of the Navajos' sheep. There has been no reduction in the number of cattle and practically none in the number of horses. The total livestock on the reservation, including at least 40,000 worthless horses, is still above a million sheep units. Yet during these five years the Government has continued to spend very large sums for water development, for irrigation projects, for range improvements and erosion control. The bulk of these expenditures went to the Navajos in the form of wage payments. As a result, the Navajos as a whole are better off, have a higher standard of living, have a larger income than they ever had before, yet they have not lived up to their part of the 1933 agreement. They have received the benefits from the Government, but they have failed to do the sensible thing and get rid of their unproductive stock, including the 40,000 excess, useless and wholly unproductive horses.

You are a wise man. You have the best interests of your people at heart. You also have shown great skill in the handling of your livestock, enough skill so that you were able to accumulate material wealth far above that which the average Navajo family owns. You have taken good care of the Navajo range which you claimed for your use. You have not overstocked this range as a whole. Your sheep produce more wool; your ewes produce more and larger lambs than the Navajo sheep crowded into the range which you and your family do not claim for your own flocks. I know that you do not allow a thousand half-starved horses for which you have no use whatever, which serve no purpose and produce no income, to eat and trample the grass on the Navajo range you control. You are too good a sheepman to allow that. Because you do not allow these useless horses on the range you control, because you cull your flocks, because you do not heavily overcrowd the range, you have better sheep, more wool, more and bigger lambs than the average Navajo. I am sure that you get more wool, mutton and lambs per 1,000 acres of your correctly stocked range than the Navajo sheepman who crowds many more sheep and horses on 1,000 overgrazed acres.

You have been very successful in the livestock business. But could you have made a success if you had given a part of your range to 600-pound horses you did not ride, eat or sell? Or if you had kept all the barren ewes, the old wethers, the sun-baked lambs, the poor rams, the ten-year-old tough, lean, stringy steers? Of course, you could not have attained the commercial success that is yours.

Now the Government is asking the Navajos to follow the footsteps of you, their leader. The Government requires of the Navajos the same things that it is requiring the white stockmen to do, to handle the range in such a manner that it will not be destroyed. Already through the beginning of the enforcement of the grazing regulations under the Taylor Grazing Act, the white stockmen of the West have had to sell and remove from the range more than a million sheep.

What the Government is asking the Navajos now is to dispose of those wild horses for which they have no practical use whatever. There are probably 40,000 of them. Your people do not ride or work these excess horses; they do not use the meat or the hides. Yet these horses eat and destroy enough of the forage and browse to support 200,000 sheep.

I know that you, a wise man and a good business man, will agree with the Government that these excess useless horses not needed by the Navajos should be disposed of for whatever they will bring to the end that the feed they now consume may be available

for productive sheep. You will also agree, I am certain, that the removal of these excess horses will increase the meat and wool income of the Navajos.

Your flocks, I understand, have always been above the average Navajo sheep in quality. You have used, with the aid of the Government, good well-bred rams; you have sold your wethers and steers early; you have disposed of your barren or over-age ewes and cows, replaced them with vigorous breeding stock. Now the Government is asking your people to follow the example set them by you, their leader, to dispose of their over-age, unproductive animals and keep their vigorous productive breeding stock. In most of the districts the disposal of the excess horses and of the unproductive livestock will adjust the number of stock to or near the grazing capacity. And from the productive breeding stock the Navajos should, with good management, be able to obtain as much meat, wool and income as they obtain now from the larger number, including the excess horses.

Is it unreasonable to ask your people to adopt the livestock management methods which you have successfully practiced for many years?

Now I come to a point on which I fully agree with you. A total of 560,000 sheep units is not enough to support the increasing number of Navajos on the higher standard of living made possible by the large amount of wage work provided by the Government during the last five years. Though the total income from this number of sheep units should rapidly reach the income derived from the present flocks, it is still a fact that this present livestock income cannot and does not completely support the tribe. There have been for ten years and longer several thousand Navajo families without any livestock whatsoever. There are almost 1,000 families without any livestock, except horses. If all of these families were to be supplied with productive livestock sufficient to give them a bare living, say 100 ewes per family, additional range over and above the requirements of the 560,000 sheep units would have to be provided. It would mean the addition of at least 4,500,000 acres to the reservation. Where could such an amount of range land be obtained?

Since it is manifestly impossible to obtain additional range in such quantities, since the range in the New Mexico boundary extension area will at best supply only a part of the total need of the resident Navajo population, the Government has, during the past five years, endeavored to replace and enlarge the farm land, irrigated, flood-irrigated and dry-farmed, such a large part of which was destroyed through gully erosion caused by overgrazing. I cannot believe that you disapprove of these efforts to make available more

farm land for the Navajos. Nor can I believe that you really meant to say that the Navajos could no longer obtain farming equipment through reimbursable loans because "the Government uses tractors and the farming is done with heavy equipment by white men." You know that tractors and heavy equipment are used to level the land and get it ready for farming by Navajos. You must also know that the abundant wage work has enabled your people to buy farm equipment without having to borrow the money from the Government. You also know that hundreds of Navajos, a good many of them well-to-do, have failed to repay the money they borrowed from the Government, even when their earnings from Government work enabled them to do so.

Perhaps you are out of touch with your people and do not know what the real situation is. This is what Benny Tohe of Tohatchi told the Senate Committee when it met at Window Rock in August 1936: "They brought it (the Soil Conservation program) out and presented it to our leaders some years ago and they agreed on the administration area at Mexican Springs. After that was agreed to by our leaders and the Government, they opened up work for our people from which they received pay. Where the Indians used to have broken-down wagons, they now have good ones, good harness, and in some places they improved their homes with the money they worked for. In some places they equipped themselves with farm implements. Another reason they are trying to save the land we have left; to some extent they have checked erosion, and in places where it was running down in deep arroyos, they have dammed them up and spread the water on the surface, making the vegetation come back."

That leads us to your statement that the Soil Conservation Service had fenced good land and deprived the Navajo of its use. If you can point out to me definite, specific tracts fenced by the Soil Conservation Service as demonstration areas, without prior agreements with the occupants, I'll see to it that the condition is corrected. Similar allegations have been made scores of times, but invariably investigation showed that the occupants had consented to the fencing and were making regulated use of the improved range within the fence.

Your statement that the Indians cannot make a living farming the additional land bought for them is true. But this land was not bought to be farmed. It was bought as grazing land, paid for at grazing land prices and is used for grazing. It was never intended for farming.

In the last sentence of your letter you write: "The ones who are the worst hurt by the stock reduction are the poor Navajos

in that the ones who are able to provide for them and give them things to eat are rendered incapable of so doing." Are you sure you mean to say what this sentence says? According to the ownership records, there are 232 families with more than 500 sheep and goats on the reservation; there are close to 4,000 families with less than 100 sheep and goats; there are 2,500 families with no livestock at all. Do you really mean to state that the 232 families with more than 500 sheep are supporting in whole or in part more than 6,000 poor families?

It is plain that in some of the districts the head stockmen who use more than their fair share of the tribal range will have to take their excess stock and, like the white commercial stockmen, lease range off the reservation to run this excess stock on. It has been reported to me that you are contemplating the leasing of land outside of the reservation for your excess stock. I do not know whether this report is true. But such leasing of range outside of the reservation by large Navajo stock-owners shows one way of helping the tribe. Most of these big Navajo stockmen, I believe, are financially able to follow this course. In justice to the 4,000 Navajo families with not enough range to support 100 sheep, they should take it. If they will do this, they can maintain their herds at the present level, maintain their income, less the cost of renting outside range, and will continue to give the poorest Navajos something to eat. At the same time 4,000 of the small Navajo stockmen will have better flocks, better range and better incomes.

If the 200 big Navajo stockmen operating like yourself on a commercial scale will cooperate and remove their excess stock to land leased by them outside of the reservation, the program can be carried through without inflicting any loss or hardship on the 6,000 little subsistence operators. All these subsistence families are asked to do is to sell the horses they don't use and cull their flocks by selling or butchering the unproductive animals, to practice the same kind of animal husbandry that made your operations such an outstanding success. Won't you help your people to save themselves and their land by spreading the facts about the Government's program among the Navajos?

Sincerely yours,

(Signed) John Collier

Commissioner.

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A READER TELLS OF WORK OF DR. WALTER C. ROE

MISSIONARY, IN FREEING GERONIMO APACHES

The following excerpts from a letter from the Reverend Richard H. Harper, of Albuquerque, New Mexico, indicate an error in a newspaper article from which "Indians At Work" quoted in July.

"The excerpt in 'Indians At Work', last July, taken from 'The Kansas City Star', concerning the Geronimo Apaches, is most interesting. There is one error in the article of 'The Kansas City Star' as to the person who was responsible for the final release of Chiricahuas from their prisonership at Fort Sill. During this period of their captivity at Fort Sill - in its later part - I was familiar with many of the proceedings concerning these Apaches. I knew Henry Roe Cloud when he was a student at Yale, having met him in Oklahoma many times. He was, and is, a fine man. But, as far as all my information goes, he was not the one responsible for the release of the Chiricahuas (or 'Fort Sills', as they were often called, then). The Reverend Dr. Walter C. Roe, Superintendent of Indian Missionary Work, under the Women's Board of Domestic Missions, of the Reformed Church in America, is the man who so interested himself and others in the release of this band of Indians as finally to bring it to consummation. To him belongs this credit (though he was not, at all, a man seeking credit for what he did).

"To Dr. Henry Roe Cloud belongs great credit for all that he has done for the Indians; and I am glad to count him among my friends. But, to the best of my knowledge, it is an error to give only to him the credit for the release of the Geronimo Apaches.

Sincerely yours,

(Signed) Richard H. Harper"

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VISITORS AT THE WASHINGTON OFFICE

Among recent visitors at the Washington Office have been A. C. Monahan, Coordinator for Oklahoma and Kansas; A. M. Landman, Superintendent of the Five Civilized Tribes Agency, Muskogee, Oklahoma; and Arthur E. Stover, Superintendent of the Jicarilla Agency in New Mexico. Dr. Polk Richards, Medical Director in Charge of Trachoma Activities, and Dr. Fred Loe of Rosebud, came to Washington also for a meeting of Indian Service trachoma consultants.

TWO NEW OKLAHOMA INDIAN HOSPITALS DEDICATED

The William W. Hastings Hospital at Tahlequah, and the Choctaw-Chickasaw Indian Hospital at Talihina were dedicated in October, with many distinguished visitors, both Indian and white, taking part in the ceremonies. At the William W. Hastings Hospital dedication on October 3, Senator Elmer Thomas, Representative Jack Nichols, and Dr. Charles M. Pearce, Oklahoma Commissioner of Health were among the speakers; also the Honorable Houston B. Teehee, Cherokee, former member of Congress and formerly Registrar of the U. S. Treasury. At the Choctaw-Chickasaw dedication on October 4, Senator Thomas, Representative Wilburn Cartwright, and Dr. Pearce spoke; also Mr. William A. Durant, Principal Chief of the Choctaws. Mr. A. C. Monahan, Mr. A. M. Landman, and Dr. J. G. Townsend represented the Indian Service on both occasions.

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BERT STAPLES KILLED IN AUTOMOBILE ACCIDENT

In an automobile accident, on the Navajo Reservation, Bert M. Staples of Coolidge, New Mexico, was instantly killed on October 9. As one of the most creative friends of Navajo crafts, as President of the United Indian Traders, and as an intimate co-worker with the Indian Service, Mr. Staples had contributed in important ways to Indian life across many years. A disinterested idealist - even a dreamer - yet Mr. Staples had been able to demonstrate the economic advantage of the very best in Indian craft work. Nor were the Navajos, through his influence, held to traditional forms. Innovations in silver work, of extraordinary beauty, came out of his workshop.

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EMMET WIRT, TRADER, AT JICARILLA, NEW MEXICO, DIES

One of the unforgettable and really great personalities in Indian affairs passed away with the death, some weeks ago, of Emmet Wirt of Dulce, New Mexico. Emmet Wirt for forty years was the trader of the Jicarilla Apaches. But much more: he lived among them as the white man who at all times has known them best. Emmet Wirt was a rough product of the old Indian west, and he never conceded anything to superficial appearances. Readers of "Indians At Work" know how Mr. Wirt, beginning about three years ago, threw his immense influence into the organization of the Jicarilla Apaches under the Indian Reorganization Act. The Emmet Wirt trading post is now the tribally-owned, successfully operated store, brokerage house, and bank of the Jicarilla Tribe.

PONCA INDIAN WOMEN'S CLUB UNDERTAKES VARIED PROGRAM

Ponca Sub-Agency (Under Pawnee Agency), Oklahoma.



White Eagle 4-H Club
Canning Group

The Ponca Indian Women's Club at Ponca City, Oklahoma, with its 45 members, is typical of many similar efforts toward home and community improvement being made by groups of forward-looking Indian women.

Members of this particular club all raised gardens this year and have canned large quantities of their produce. At their weekly meetings demonstrations in cooking and planning of meals have been held. Members have pieced quilts and made a large quantity of clothing; and in general they have interested themselves in civic betterment. The Indian Service's local extension workers and the field nurse have helped with the club's programs.

The photograph above shows one of the extension activities being carried on at the Ponca Reservation: girls of the White Eagle 4-H Club doing canning work.

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HIDE TANNING AT WIND RIVER, WYOMING

The art of hide tanning still lives at the Wind River Agency in Wyoming. A project to make buckskin suits for the boys' drum and bugle corps, in which the CCC-ID, WPA, and the Fort Washakie Women's Club are cooperating, has given the incentive for a hide tanning class, in which the art is being passed on to younger Indians.

Mr. and Mrs. Bat Weed, Shoshones, skilled in the complicated process of Indian tanning, were employed as teachers.

(From notes furnished by Paul O. Hines, Camp Assistant, CCC-ID, Wind River Reservation, Wyoming.)

NOTES FROM WEEKLY PROGRESS REPORTS OF CIVILIAN CONSERVATION CORPS — INDIAN DIVISION

Shelterbelt Work At Potawatomi (Kansas) Plowing operations in the Shelterbelt were slowed up due to the unusually heavy rains which we had in August. We had one reinstorm that netted four inches. However, we are not complaining, since this area is slated for the best corn crop I have ever seen in this part of Kansas.

Stone Masonry Work At Shawnee (Oklahoma) The men who were more experienced in stone masonry were busy teaching the less experienced men in the art of laying stone. The new men are doing the work as per instructions and are interested and anxious to get in as many hours as possible on this work.

We have begun a first-aid class in this vicinity and held our first class recently. One of the enrollee members is in charge of the class. Ten men were enrolled. Herbert Franklin, Leader.

Repair Work On Dam 3R At Sells (Arizona) Due to the heavy floods, this dam has been filled with an impervious silt which allows the water to flow over the dam, rather than soak in it.

It is desirable to have this dam filled with gravel and we are preparing to excavate this silt. Frank H. Higgins.

Work At Pierre Indian School (South Dakota) Since our water

supply is abundant for our present needs, we are going right ahead with our preparation for the fall seeding of our grass, rather than in the spring.

Work is progressing nicely and we feel that we will be one season ahead if we do the seeding now. We have lots of leveling to do and some ditches to put in, so we can flood our grass plots. Some pipe will be necessary to convey the water to our open ditches.

There was more dirt and fill to be made on our Minor Trail project than we anticipated. The boys are making good progress on this particular job with the dump truck. We also hope to get started on the River Channel work very soon. S. J. Wood, Foreman.

Dam Construction At Fort Berthold (North Dakota) The construction of Dam No. 24 is progressing. We have run into a lot of sandrock in the spillway cut into the side coulee, but I think this may make a better spillway out of it. We put a new cutting edge on the large scraper and some minor repairs on the RD 7 Cat.

We have a new dam for the Number 25 in the Charging Coulee which will hold more water where rodman Fred Fox and I have done some survey work. O. S. Swenningson.

Rodent Control At Chilocco School (Oklahoma) Two new Oliver

mowing machines were received and put into use at Chilocco. Several acres of weeds were cut from range pasture land. Range that was developed last spring by CCC-ID will also be mowed and kept clean of weeds.

A three-acre prairie dog town was gone over with cyanide poisoning. About two hundred and fifty dens were dusted with cyanide and upon rechecking the dens, we found that there were only two dens which were dug out and were in use again. Achan Pappan, Leader.

Camp Maintenance At Navajo (Arizona) The warehouse has been very busy sorting out all surplus supplies and equipment and sending same to the Fort Defiance warehouse. Only a few more loads are left to be sent out.

Camp operation and maintenance crews have been busy cleaning the barracks after the enrollees left. They spent time moving beds and mattresses to the enrollee mess hall to be stored. The transportation crew has been kept busy hauling freight to the Fort Defiance warehouse and lumber to the Chin Lee Camp. Joe Bello, Clerk.

Activities At Carson (Nevada) The fence is progressing very well. The boys are stretching wire over a bad stretch of ground at the present time. Another crew is working on the diversion dam. The men are riprapping the side of the dam and are also making gates.

Mr. Rowe from Los Angeles, California, gave the enrollees a very interesting talk on poisonous rep-

tiles and snakes. The boys enjoyed the lecture very much. Frank M. Parcher.

Rodent Control Work At Fort Totten (North Dakota) Rodent control work started on our Indian agricultural lands on April 1, but suspended work in order to work on the insect pest control project. We resumed work on pocket gophers the last week in July and found many places where the rodents had moved from adjoining white-owned lands to places which we had cleaned off previously. The rodents are very active and take the bait quite readily, so that we can expect to have all our farms cleaned up very soon.

The Indians did an outstanding clean-up job of ground squirrels and pocket gophers in 1934 and 1935, but on all land adjoining this reservation, and on some white-owned land within, very little control work was done, and the rodents drifted on Indian lands and increased very quickly.

Many visitors have complimented the Indians on the good work they have done. Edwin C. Losby, Insect-Rodent Control Foreman.

Work At Red Lake (Minnesota) The Blister Rust crew found a great number of ribes in the area worked last week. A total of 74,386 ribes were picked. The pine area which received protection amounted to thirty acres. O. V. Fink.

Fire Hazard Still Great At Tulalip (Washington) The fire hazard is still high and fire guards are still being carried on presuppression work. Thomas Lozeau, Ranger.

Activities At Consolidated Chippewa (Minnesota) We have completed about one-quarter mile of the Tote Road Truck Trail. We had very nice weather this week and the going was good.

The truck trail maintenance crew covered about forty miles of truck trails this week. They are in first-class condition and we hope that they will stay that way until freezing weather. The perfect weather we are enjoying has helped a great deal in keeping them in good shape.

Our leisure time activities were about the same as they were last week. The boys loaded more pulp. Those that did not load pulp, amused themselves in the recreation building, either boxing, punching the bag, or playing basket ball. There is, of course, the radio and the reading room. George H. Thomson.

New Dam At Calumet - Cheyenne & Arapaho (Oklahoma) The new dam at Calumet is working out nicely. We are practically finished with the construction, but have a little bit of finishing work yet to be done. This dam is in a good location and will furnish stock water for several different families. John Greany.

We have just finished making a survey of all the trucks and cars in the field. The purpose of this survey is to promote safety in the operation of vehicles. Each vehicle is given a thorough examination and a report is made in triplicate. One copy is sent to the district office and one is turned in at the garage. All cars and trucks needing repairs are reported and called in until the

necessary repairs have been made. It is our plan to make a monthly inspection. Levi Beaver.

Truck Trail Maintenance At (Tohatchi) Navajo (New Mexico) Maintenance work has been completed on the truck trail leading from Tohatchi over the mountain. This work is greatly appreciated by the Indians living on the mountain, and also by those who use the trail - but more so by the Indians who have farms on the mountain, because in the fall of the year, they have to haul their produce and grains over this trail. The condition of the trail before we completed our maintenance work on it prohibited them from hauling large quantities of produce. N. L. Roubideaux, Foreman

Vocational Instruction At Salem School (Oregon) Vocational instruction this week has consisted of mechanical drawing, somewhat technical, learning to define architectural symbols, electrical symbols and plumbing symbols, symbols for representing the cut surfaces of sectional views of various kinds of lumber, etc. Some time was spent over round table talks on safety precaution; not taking unnecessary chances where someone might get hurt during the execution of general routine and everyday work. James L. Shawver, Dairyman.

CCC-ID Activities Appreciated By Indians at Mescalero (New Mexico) While a CCC-ID group was at work on a fence near the home of one of the Indians here, the lady of the house invited the boys to a dinner, especially prepared for them by her, to show her appreciation for their fine and helpful work.

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